

REPORT

NATIVE PAPERS

Week ending the 29th January 1898.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.		CALCUTTA.			
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	22nd January, 1898.	
2	"Basumati" ...	Ditto	.....	20th ditto.	
3	"Hitaishi" ...	Ditto	800	25th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	21st ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	21st ditto.	
6	"Sahachar" ...	Ditto	About 500	19th ditto.	
7	"Samay" ...	Ditto	3,000		
8	"Samutthan" ...	Ditto	.....	26th ditto.	
9	"Sanjivani" ...	Ditto	3,000	22nd ditto.	
10	"Som Prakash" ...	Ditto	800	24th ditto.	
11	"Sulabh Samachar" ...	Ditto	.....	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	300	24th, 25th and 28th January, 1898.	
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	23rd, 24th and 25th ditto.	
3	"Samvad Prabhakar" ...	Ditto	1,132	24th, 25th and 28th ditto.	
4	"Samvad Purnachandrodaya"	Ditto	200	22nd, 24th and 25th ditto.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000		
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	.....	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	21st January, 1898.	
2	"Hindi Bangavasi" ...	Ditto	10,000	24th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Ditto	500		
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Ditto	310		
2	"General and Gauharisafi"	Ditto	330		
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Ditto	.....	
BENGALI.		BURDWAN DIVISION.			
<i>Fortnightly.</i>					
1	"Pallivasi" ...	Kalna	.....	23rd ditto.	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura	500	23rd ditto.	
2	"Bankura Hitaishi" ...	Ditto	.....	
3	"Burdwan Sanjivani" ...	Burdwan	250	18th and 25th ditto.	
4	"Chinsura Vartavaha" ...	Chinsura	620		
5	"Education Gazette" ...	Hooghly	1,280	21st ditto.	
BENGALI.		PRESIDENCY DIVISION.			
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad	696	26th ditto.	
2	"Pratihar" ...	Ditto	603	21st ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	8th December, 1897.	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	9th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	8th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	480	11th ditto.	
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	<i>Weekly.</i>				
1	"Aryavarta" ...	Dinapur ...	1,000		
	URDU.				
	<i>Weekly.</i>				
1	"Al Punch" ...	Bankipur ...	500	21st January, 1898.	
2	"Gaya Punch" ...	Gaya ...	400		
	BENGALI.	BHAGALPUR DIVISION.			
	<i>Fortnightly.</i>				
1	"Gaur Varta" ...	Malda ...	.....	20th ditto.	
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	12th ditto.	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	13th ditto.	
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....	7th and 14th January, 1898.	
2	"Charu Mihir" ...	Mymensingh ...	900	17th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	23rd ditto.	
4	"Sanjay" ...	Faridpur ...	.....	21st ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	22nd ditto.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500		
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Hitaishi" ...	Comilla ...	.....	
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120		
	BENGALI.	ASSAM.			
1	"Peridarshak-o-Srihattavasi" ...	Sylhet	Magh, 1st fortnight, 1304 B. S.	
2	"Silchar" ...	Silchar, Cachar		

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I.—FOREIGN POLITICS.

AL PUNCH,
Jan. 21st, 1898.

WITH reference to General Lockhart's reply to the address of welcome given by the Musalmans of the Punjab, *Al Punch* of the 21st January observes that Sir William Lockhart should not have called the frontier tribes brave and the British troops losers in the frontier war. If these words of the renowned hero of Tirah anyhow leak out among the tribes, they will not talk of submission. What is the bravery of those savage tribes who had not the courage to fight with the British troops in open battle? How again can the British troops have been losers? There has been no casualty in the English regiments. In the native lines there has been some loss, but no one ought to be sorry for this, because a native means, according to the English soldiers of Dinapore, "ration for guns," an ordinary game to be shot with their guns. Government must not lose heart. The summer is not far off. A fresh expedition should immediately be sent against these tribes without allowing them time to make the necessary preparations, or to call either the Amir or Russia to their aid.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Hitavadi* of the 21st January learns from a correspondent that police constables at Jalpaiguri are in the habit of impressing carts at the bidding of the town officers, and paying the drivers nominal fares for the service which they are made to render.

HITAVADI,
Jan. 21st, 1898.

3. The same paper learns from a correspondent that in the course of a recent investigation at Ganganagar the Sub-Inspector of the Kasba thana in the Tippera district took up his quarters in the house of the accused and recorded depositions in the absence of both the complainant and the accused. The editor remarks that this recording of depositions in the absence of the parties is a new thing, and it invites the attention of the authorities to the matter.

HITAVADI.

4. A correspondent of the same paper complains that murders are increasing in number all over the province, because murderers are seldom traced. No one has been punished for the murder of the following persons in the Khulna district:—Paresnath Chaudhuri of Magura, Gopalchandra Chaudhuri of Kulla, a Musalman of Chargram, Iswar Chandra Das, of Kasipur, the wife of Umacharan Sirkar of Magura, Sasibhushan Haldar of Jalanpur, and Jogendranath Mitra of Sanatankati. Even the District Magistrate could not, by his personal efforts, detect the murderers of Bamandas Haldar, grandson of the late Banchharam Haldar of Salua. Will not Government appoint competent detectives for the detection of the murderers?

HITAVADI.

(b)—Working of the Courts.

5. The *Hitavadi* of the 21st January says that the only two possible objects which Government can have in seeking to transfer the Sitakunda Munsifi to Chittagong is an increase of the income of the railway and a reduction of the cost of establishment. It would be, however, unjust to increase the income of the railway by putting litigants to unnecessary trouble. As for any reduction of the cost of establishment which may result from the proposed transfer, it will be inappreciable in the midst of the large expenditure which has to be incurred under that head for the entire province. Chittagong is 24 miles from Sitakunda, and the jurisdiction of the munsifi extends for 20 miles on the north of Sitakunda. The proposed munsifi will thus have jurisdiction over places 44 miles off. The suits in the Sitakunda Munsifi are mostly of small value and their number will decrease by 50 per cent., when the cost of litigation will be increased by the transfer of the munsifi. Petty *talukdars* will

HITAVADI.

suffer from their inability to institute rent suits from considerations of cost. The *amlas* of the munsifs are already notoriously extortionate, and they will become more so when the munsifs will be transferred to the town.

(c)—Jails.

HITAVADI,
Jan. 21st, 1898.

6. The editor of the *Hitavadi* continues the narrative of his jail experiences in his issue of the 21st January:—

The jail experiences of the editor of the *Hitavadi*.

I have already referred to the correspondence of prisoners. The poor fellows can see their relatives and write to them at intervals of three months. If they are guilty of any jail offence during this interval, they are disallowed the privilege of receiving or writing letters. Such strictness may lead one to imagine that no irregularity is allowed to take place in the delivery and transmission of letters addressed to or by prisoners. But I am in a position to testify to the contrary from what I have seen in practice.

The officer who is entrusted with the duty of censorship over prisoners' letters cannot always take the trouble of reading so many letters. He leaves letters unread for a long time, and from time to time destroys some of them. The Superintendent can know nothing of this. Not to speak of ordinary letters, there is no knowing how many registered letters are either delivered late or are not delivered at all.

A registered letter came in the name of a prisoner named Nabin Rajak. The man was then ill. Final orders were passed for the delivery of the letter to him after he was dead. Letters having been received once or twice complaining of the non-delivery of registered letters, much irregularity has not been observed of late regarding the delivery of such letters. But I many times saw other letters torn.

Jail appeals are dealt with summarily like letters. Most prisoners do not know how to make appeals. A prisoner entrusts some fellow-prisoner with the task of writing out his jail appeal, and the man so entrusted writes it out just as he pleases. I have found in the jail officers the greatest indifference in this matter. This indifference is nothing new with them. Evidence of such indifference was found on the occasion of the Jubilee before last. The evidence will be found on page 133 of the Visitors' Book of that year. Prisoner No. 3260 of that time complained that he had not been furnished with a copy of the judgment against him and allowed facilities for preferring an appeal. To this the Superintendent replied:—

"Prisoner 3260's complaint is a reasonable one. He came to jail on the 19th January and asked to appeal on the 14th February. The procedure when applications of this kind are made is to take the man's ticket to the office for action. In this instance the procedure was apparently not followed, for there is no entry on the ticket for application for copy of judgment. It was about the Jubilee time, and I suppose that in the press of work our procedure miscarried."

Does anybody ever take the trouble to ascertain whether any other prisoner has been deprived, in this way, of the privilege of preferring an appeal? Does anybody feel inclined to consider what harm one man has to suffer from another's mistake in such cases?

With a view to exculpate the jail officers, the Superintendent further observed:—

"The prisoner has been in jail three times, and is a bad character. Can he be allowed to appeal now as a special case?"

This requires no comment. It need hardly be said that no special arrangements were made to enable the prisoner to appeal. At any rate, so far as I am aware, no such arrangements were made.

This procedure, which deprives poor prisoners of the privilege of preferring an appeal, must be a fine one indeed! All letters written by prisoners are not sent to the post office. Some particular time on a Sunday is fixed at the pleasure of the officers for the purpose of reading over prisoners' letters. At the appointed time the officer entrusted with the duty of censorship reads over and passes as many letters as he can, and gives some letters to other prisoners to pass.

The rest are torn and thrown away, although the writers know that their letters have reached their destination, for an entry is made on their tickets that their letters have been sent.

We have already said that prisoners cannot reform themselves within the jail and that they are compelled from time to time to do wrong acts. It is a matter of regret that even after their release from jail various obstacles are placed in the way of their reforming themselves. A prisoner made a complaint on that head to the Hon'ble Jaygovinda Law, who made the following record in the Visitors' Book on the 16th August 1893:—

“One of the prisoners complained of his not being given an opportunity to gain honest livelihood. He has been more than once in this jail, and says that when he is released, the police will not let him alone, but must look and enquire at his abode. This has the effect of proclamation, and nobody will give him work or trust him in any way. This is a large question, which I am not willing or competent to go into, but I only mention what I was told for the consideration of the authorities. At first sight it appears to be a bad policy to let everybody know that such and such a man has been a convict, and thus shut him out of all work, etc., as it will compel him to steal.”

The Hon'ble visitor is very right in his observations. Indeed, it is very unnecessary and mischievous to proclaim a prisoner's offence to everybody.

(d)—Education.

7. The *Charu Mihir* of the 17th January says that though it has been perfectly right for the alien British Government in India not to impart religious education in its educational institutions, the policy has in course of time produced much mischief. If Dr. Martin can improve matters in this respect, though it will be by no means easy to do so, his name will never be forgotten by the people of Bengal.

CHARU MIHIR,
Jan. 17th, 1898.

8. The *Hitavadi* of the 21st January refers to the complaint made by a Jessore correspondent that the District Board has stopped grants to all Middle English and Middle Vernacular schools in the district for eight months from November 1897 to June 1898. These schools depend for their existence mainly upon the grant received from the District Board, and they cannot be maintained if that grant is stopped. Neither school fees nor local subscriptions can be increased. The pay of the teachers cannot also be reduced, for it is already very low. The kind-hearted Lieutenant-Governor, who is a great friend to education, is requested to attend to the matter.

HITAVADI,
Jan. 21st 1898.

(e)—Local Self-Government and Municipal Administration.

9. A correspondent of the *Charu Mihir* of the 17th January complains of water scarcity in Atgharia in the Mymensingh district. The evil has been aggravated by the earthquake, and the help of the authorities is necessary for its removal, as the villagers have not sufficient unity among themselves to remove it by their own combined effort.

CHARU MIHIR,
Jan. 17th 1898.

10. A correspondent of the *Sanjivani* of the 22nd January complains that the burning ghat registrar of Tribeni in the Hooghly district is in the habit of levying a *barwari* fee of one anna on each corpse. One Girindra Narayan Ghosh of Paranchapur was made to pay the fee against his will.

SANJIVANI,
Jan. 22nd, 1898.

(g)—Railways and communications, including canals and irrigation.

11. A correspondent of the *Hitavadi* of the 21st January complains that the benches in the 3rd class carriages of the local trains which come from Burdwan and Hooghly to Howrah are very dirty, so that passengers have to dust them with their own handkerchiefs and *chadars*. It is hoped that the Railway Agent will attend to the matter.

HITAVADI,
Jan. 21st, 1898.

BANGAVASI,
Jan. 22nd, 1898.

12. The *Bangavasi* of the 22nd January writes as follows with reference to the collision at the Chuadanga station on the Eastern Bengal State Railway:—
The Chuadanga collision.

Fortunately no one was killed. But why are things being managed in this way? The rail train is now the sole means of conveyance in the country, and we are naturally thrown into great anxiety when railway journey becomes a risky affair. A railway collision is a dreadful catastrophe: it makes us shudder. We humbly beseech the Lieutenant-Governor to institute an inquiry into the recent collisions. Has it not become necessary to dismiss the inefficient, worthless, idle railway employes, who are devoid of humanity? Railway accidents have become pretty frequent of late.

III.—LEGISLATIVE.

BURDWAN SANJIVANI,
Jan. 18th, 1898.

13. The *Burdwan Sanjivani* of the 18th January has the following on the working of the Chaukidari Act:—

The working of the Chaukidari Act.

In pursuance of the Chaukidari Act the chaukidars have been deprived of their *chakran* lands and a settlement is in progress with the zamindars regarding these lands. Arrangements are also being made for paying the chaukidar a monthly salary. The Act was passed professedly with the object of improving the *status* of the chaukidars. But let us see how far their condition has been improved. Being deprived of their lands, the chaukidars have been reduced to poverty. They do not know how to maintain their families with the pittance which they receive as pay. Before the Act was passed every chaukidar had in his possession twelve or more *bighas* of land. Taking the yield of each *bigha* of land at 12 *maunds* of paddy, the land in the possession of a chaukidar yielded 144 *maunds* of paddy in addition to straw and other crops. At the lowest computation, the chaukidar used to get at least Rs. 204 per year, in lieu of which he will now get in the shape of pay Rs. 60 or at most Rs. 72 per annum. The chaukidar has therefore been decidedly a loser under the new arrangements. He is grumbling that in these times of high prices he cannot maintain his family on the pay which he receives from the Government.

The village public have gained nothing by the Act. The *raiya*t never paid a chaukidari tax. The chaukidar had his *chakran* land and was remunerated for his services by what that land yielded. The *raiya*t had not to maintain the chaukidars. It was the zamindar who maintained him. The *raiya*t has now to pay a tax for the maintenance of the chaukidar, and is therefore decidedly a loser.

Has the Government gained anything by the Chaukidari Act? We think not. Under the new arrangements the Government will get half the revenue derived from the lands of which the chaukidars have been dispossessed. This revenue will go to form a chaukidari fund from which the chaukidars will be paid. This fund, however, is not likely to suffice for the purpose of paying the chaukidars, and hence the village people will have to pay a tax. Let us suppose that there were sixteen chaukidars in a village under the old arrangements. Under the new arrangements the pay of these chaukidars will amount to Rs. 960 per year. Taking the lands in the possession of these chaukidars at 12 *bighas* per man, we get 192 *bighas* of land. Taking the rent of the land at Rs. 2 per *bigha*, the annual rent of 192 *bighas* is Rs. 384. The Government will get half this amount, that is to say, Rs. 192. The difference between Rs. 960 and Rs. 192 is Rs. 768, which is not likely to be raised by a tax on the inhabitants of the village concerned. The number of chaukidars will have therefore to be reduced. This will mean insecurity in the village. The Government, therefore, cannot be said to have gained anything by passing the Chaukidari Act.

BASUMATI,
Jan. 20th, 1898.

14. The *Basumati* of the 20th January has the following:—

The Post office Bill.

The post office is a great friend of ours. It is through the agency of Her Majesty's Post-office that we are enabled to exchange quick communications between distant places. It is therefore to be regretted that attempts should be made to make such a useful institution an enemy of the people. The Post-office will lose the confidence of the public if it is empowered to open private letters, read their

contents, and refuse to forward them. Englishmen have proposed this measure, and Englishmen should know that the people of India consider the communications which pass between the members of a family as private and sacred as similar communications are held in England. Why, then, should the English Post-office of this country be empowered to pry into the domestic matters of the Indians? The proposal to place the whole country under a stricter sedition law than ever before existed, for the fault of a few writers and speakers, and the selection of the Customs House and the Post-office as the agencies through which that law is to be put into operation, have alarmed the people of India. They appeal to their mother, the Empress.

15. The *Mihir-o-Sudhakar* of the 21st January writes as follows:—

MIHIR-O-SUDHAKAR,
Jan. 21st, 1898.

The Religious Endowments Bill.

We are far from saying that religious endowments are mismanaged everywhere in India. It must be admitted that the management of such endowments is good where it lies in the hands of able and upright men. But, unfortunately, the number of such managers is very small. It is evident from the scandalous state of things prevailing in certain shrines in Chittagong and other parts of Bengal and in the Madras Presidency, that religious endowments will not be properly managed so long as the managers are not put in fear of Government's interference with their work. The social, moral and mental condition of the Hindu and Musalman communities has undergone a great change of late. Where they once relied upon themselves they now quarrel with each other; where there once was unselfishness there is now only selfishness, and the desire to do public good has greatly diminished. The trustees and committees in whom the management of religious endowments is in many places vested, regard their powers as a means of achieving their selfish ends.

We deprecate Government's interference with the social, moral and religious institutions of the natives. But when the religious endowments of the country are being so badly used, we think Government's interference absolutely necessary. The Regulation of 1817 gave the Government the right to interfere, but it was withdrawn by the Act of 1863. Every thoughtful, upright and reasonable man will like to see this right restored to Government.

The proposal to reform the management of religious endowments has been opposed by a class of men who pose as the political leaders of the people. But their number being few, little will come of their opposition. According to what Sir John Woodburn has stated in this connection, the Government seems unwilling to amend the Act of 1863 from a fear of thereby increasing its already heavy work. Well, if the Act of 1863 is not amended, Mr. Charlu's Bill will at any rate do much good. To make Mr. Charlu's measure effective as against *pandas, matwallis, &c.*, the Collector of the district should be made the President of the proposed District Committees. Mr. Charlu's proposal to transfer the power conferred by the last section of the Act of 1863 to the Central or District Committee is not a good one. The power in question should remain vested as at present, only it should be made exercisable with the knowledge of the District Committee, so that the latter may have an opportunity of either settling matters, or assisting the person who wishes to proceed under the section in doing so.

Mr. Charlu's Bill has been both favourably and adversely criticised by different sections of the Hindu and Muhammadan communities. It is proper that it should be thoroughly criticised before it is enacted. Mr. Charlu deserves thanks for his laudable attempt to bring about a reform of the management of religious endowments.

16. The *Hitavadi* of the 21st January writes:—

The Criminal Procedure Bill.

The new sub-section added to section 435 is a dreadful one. Under the existing law, motions can be made either to the High Court or to the Sessions Judge or the District Magistrate. But the High Court refuses to entertain motions unless a motion has been made, in the first instance, to either the District Magistrate or the Sessions Judge. But as the decisions of Sessions Judges on motions are subject to confirmation by the High Court, they seldom entertain motions. This is how matters stand at present. The amendment proposed is, that if a motion is rejected by the District Magistrate or the Sessions Judge, no application shall be made to the High Court against that order. The result will be

HITAVADI,
Jan. 21st, 1898.

that the Sessions Judges will deal as summarily with motions as at present, and there will be no remedy against it.

But while the Sessions Judge has no power of acquitting a person on motion without a reference to the High Court, he, as well as the District Magistrate, will have the power, under section 437 of the Bill, of punishing accused persons who have been discharged or released. What a fine arrangement this!

The new sub-section added to section 476 is most mischievous, most dangerous, and most dreadful. It provides that "proceedings under that section shall not be questioned by way of revision." So, if a proceeding is recorded against any person under that section, to the effect that any document produced by him is a forged document, and even if on appeal, the decision of the Court in the case in which that proceeding was recorded should be reversed and the document pronounced genuine, there will be no escape for the person against whom the proceeding was recorded.

Section 526 of the Bill practically takes away from the people the power that was conferred upon them by Act X of 1886 of making a motion for the transfer of a case at any stage of the proceedings. The section referred to admits of such motions only at the commencement of the hearing. But no one can have any idea of the bias or idiosyncracies of a judicial officer at the commencement of the hearing of a case. The High Court, besides, refuses to grant motions for transfer, unless specific instances of bias or irregularity are shown. The section, therefore, practically takes away from the people the power of getting cases transferred to another Court.

Of sections 561 to 565 we shall say nothing more than that any abuse of the powers conferred by them will produce great mischief.

Under section 54 of the Bill, village chaukidars have been granted the powers of policemen, so that they will be able to make arrests without warrant. We have reasons to fear that the chaukidars will, in time, become regular police-officers and quite independent of the panchayat, and the honour and property of village people will hardly be safe with a police officer in the person of the chaukidar in every village.

17. The same paper has the following:—

HITAVADI,
Jan. 21st, 1898.

The proposed sedition law.

As a matter of fact, we have no clear or definite idea of sedition, and the definition of the term given in the proposed sedition law has puzzled us more than ever. If to make adverse criticisms of Government measures without having any desire of subverting British rule or inciting anybody to hostility against it be sedition, Government should say so clearly. So long as Government does not say this clearly and professes to leave the power of criticism unrestricted, so long we shall not cease to criticise the measures of Government. Such criticism will, to be sure, be attended with risk at every step, but if we are afraid of such risk, all criticism of Government measures will become impossible.

The *Englishman* will apply to Government any term of reprobation it pleases, find fault with the proceedings of Government at every step, and hold out to Government threats of an insurrection of Volunteers, as it did during the Ilbert Bill agitation, but all this will not be sedition, whereas the least adverse criticism by us will kindle a conflagration, and render us liable to imprisonment or transportation. The *Englishman* could not be so jubilant if the law were known to be applicable to native and Anglo-Indian papers alike.

The *Englishman* alarmed the whole country the other day by publishing a false report about the breaking out of plague. If a native paper had been guilty of such an act, it would not have been let off so easily as the *Englishman*. We cannot say that we shall never be guilty of an indiscretion similar to that of our contemporary. But if the proposed measure is passed into law, the *Englishman* will be very easily let off in case of such an indiscretion, while a native paper will be very severely dealt with.

About the outcry which is being made against the proposed measure, the *Englishman* observes as follows:—

"The chorus is by this time in full swing; the volume of journalistic denunciation which beats upon Mr. Chalmers' head is almost terrific, nor will it abate, night or day, until the special legislation now before the Viceroy's

Council is finally enacted. A dead silence will then supervene, but before that period is reached, the Government has much to undergo."

The *Englishman* would never have sung in this strain if it had thought that the proposed measure would affect it in any way. We are, it is true, crying out against the proposed measure from a sense of duty as loudly as we can, and there can be no doubt that we must perforce hold our peace if the measure is passed. But every thoughtful man should consider that the gagging of the press by law will, before long, prove mischievous both to the Government and to the people.

The *Englishman* says that British rule will not endure unless the officials are given the power of punishing native newspapers at their pleasure. It is for the *Englishman* to prove that this idea of his is a correct idea. We, for ourselves, are convinced that no empire can last which does not follow the principle that "victory goes with righteousness."

18. The *Bangavasi* of the 22nd January has a cartoon on the Criminal Procedure Bill and the proposed amendment of the sedition law. Panchananda (Indian punch-writer) is bridled and ridden like a horse by a European lady. On one side of the bridle is written "124A" and on the other "Defamation."

BANGAVASI,
Jan. 22nd, 1898.

19. The *Dainik-o-Samachar Chandrika* of the 24th January writes as follows:—

Agitation against the proposed amendment of the sedition law.

We humbly and earnestly pray Lord Elgin and his councillors to listen to the universal protest against the Sedition Bill and give the public sufficient time to protest against the measure. Let them pay heed to the prayer of the public with a calm and unagitated mind. They are our rulers and we are their subjects. We are beggars, they are givers of alms. They are protectors, we seek their protection. If the proposed measure is passed and enforced we shall be killed, we shall be stifled to death. We shall die from suffocation. We know only how to cry. If we are prevented from crying we shall be simply done to death. It is neither politic nor advisable for Government to suppress the feelings of millions of its subjects by hard-and-fast laws.

DAINIK-O-SAMACHAR
CHANDRIKA,
Jan. 24th, 1898.

VI.—MISCELLANEOUS.

20. The *Sahachar* of the 19th January says that all India like one man expresses profound devotion to Her Majesty the Empress Victoria for the affection she showed to the Indian people in the misfortunes which befell them last year. Lord Elgin will place the Indians under a debt of gratitude by communicating this to Her Majesty in reply to her kind letters.

SAHACHAR,
Jan. 19th, 1898.

21. The same paper says that though Sir Mackworth Young, Lieutenant-Governor of the Punjab, does not appear, like many other Anglo-Indians, to hold the extreme view that it is inadvisable to give the natives high education, because high education makes them insolent, discontented and disloyal, His Honour does not appear, from his late Convocation speech at the Punjab University, to be completely free from the suspicion that the educated natives of India are not grateful to British rule. This is a groundless suspicion, and it is a matter of regret if educated natives have not succeeded in removing it from Sir Mackworth's mind. British rule has given a new life to India, and whatever improvement educated natives have made is due entirely to that rule. The British rulers have given the Indian people many political privileges. They have given them liberty of speech and liberty of the press, and appointed educated natives to high posts under the Government. The people of India lie under a debt of gratitude to the British Government for these and many similar benefits. Educated natives know that their own weal and woe is inseparably bound up with the weal and woe of the British Government.

SAHACHAR.

Sir Mackworth Young asked the graduates whom he addressed in the recent Convocation of the Punjab University to show by their conduct that educated natives were not disloyal, and told them to do their best to check the progress of those seditious conspiracies which were going on in India.

No one can believe that sedition is rampant in India just now. But admitting that it is, how are schoolboys to check its course? It is not proper for schoolboys to give themselves up to politics.

PRATIKAR,
Jan. 21st, 1898.

22. The *Pratihar* of the 21st January is glad that the title of Mahamahopadhyaya has this year been conferred upon two University graduates, both of whom are deserving persons and considered as authorities in Sanskrit in the Calcutta University. In the first year of its creation the title was conferred upon some eminent *Naiyayiks* of Bengal. Later on some professors of *Smriti* got it. But so long it was confined among *tol* pandits; this year it has been extended to colleges.

The two new Bengal Mahamahopadhyayas.

HITAVADI,
Jan. 21st, 1898.

23. The *Hitavadi* of the 21st January publishes a cartoon in which a newspaper writer is represented in the act of writing while a number of other people are represented as singing *Sankirtan* (in a chorus).

A cartoon.

The heading.

All rustics have turned *Sankirtan* singers and have broken their scythes and procured themselves cymbals.

Exhortation.

Babaji (a Vaishnav) calls out—All ye newspapers in Bengal, wherever you may be, assemble one and all, and suit your speech to the occasion and sing the name of Hari with your hands on your ears. As for trial, it is but darkness and the laws of Government are deceptive. If you incline on one side or another, your feet will take you towards the jail. The law is sure to be passed. Why then do you ruin yourselves? Proceed cautiously, all of you, from this time. The heart trembles to think that there is defamation at every step. How dreadful is sedition in the new law. Let alone politics. To get rid of fear make your lives holy by singing the name of Hari. If in anger or in joy or from habit you feel irresistibly inclined to write, sit at your table in your proper dress and write down with suspended breath a description of *Kirtan* in all its parts.

Sankirtan.

What a beating of the drum and what a movement of the tuft of hair on the head! What an expression of the face and what soft accents! What a fine music do the cymbals make! What an emotional dance and what a loud chanting of the name of Hari. How finely the scrip and the garland of *tulsi* hang from the neck and how the ears are deafened by the flourishes of the horn! What is emotional reverence to this reverence proceeding from fear? There is singing to the pitch of one's voice and leaping to the best of one's ability. Loyalty personified dances incessantly. The name which is not taken in reverence is being lightly taken.

Specimen of Song.

(*Sankirtan* up to date.)

O fair one! whatever you make me utter that I utter. If you make me smile, I smile; if you make me weep, I weep. Do not obstruct me. If you turn your face away, I see everything dark around me and when I hear your lion's roar tears stream from my eyes. Bid me, O sweetheart, and I will soak my speech with honey. I have a desire to give up all for your sake. O sweetheart! such is the fascination of your love for me that if a thorn but pricks your foot I forget to clip my tuft of hair and my soul is troubled. O sweetheart! when you leap, I am completely unnerved with fear. But the black never becomes good. That is why all this danger.

HITAVADI.

24. The same paper writes:—

The objectionable utterances of an Indian in England.

An Indian, a Dr. Mallik, is said to have warmed up at a meeting of Indians in England and spoken to the following effect:—"Indians suffer for their own fault. Let them combine and convert Bombay Harbour into Boston

Harbour. We must have reform, peacefully if possible; if not, by force of arms." If this Dr. Mallik really said what he is reported to have said, he should not be called *Mallik* but *bellik* (a shameless fellow). No Indian will accept the advice of this Mallik, and yet some Englishmen and Eurasians are proclaiming him as a fair representative of the Indians. The *Times* is said to have written that the only difference between this Mallik and the Amraoti Congress is that the latter cannot give expression to their real sentiments from a fear of the law, while the former being in England, has not feared to express what he feels.

Too much should not be made of the reckless statements of short-sighted and light-headed men like Dr. Mallik. Government's reputation for justice has, as it must itself know, been sullied by the acts of injustice and oppression that have lately taken place, and by the dreadful transactions at Poona. It is, therefore, no wonder that a few indiscreet persons should speak nonsense.

25. The *Bangavasi* of the 22nd January has the following:—

Political agitation by Indians—
mere child's play.

Our political agitation is mere child's play. It is like a house of sand built on a foundation of sand. A child will play with such a house with earnestness and enthusiasm, but one gust of wind, and the whole thing will come to the ground. If there be moisture in the sand, it will turn into clay. Pour water into the clay, knead it well, and with the doughy earth, build a wall, it will not be easily shaken by the wind. If something is to be done by a number of men working together, there must be affection to bind them to each other. Men thus united are not easily shaken out of, or defeated in, their purpose. No political agitation is possible without this unity, this binding together. But we have neither the ability nor the inclination to unite or work together.

Political agitation in this country is confined chiefly among newspaper editors. It is they who create and destroy political agitation. But such agitation, such *kuzuk*, that is to say, cannot be successful without *daladali*—without division into parties, without rivalry and competition; without fault-finding and criticism, without efforts to excel others. But have we political agitation conducted on these lines? There are three daily English papers in Calcutta conducted by Bengalis. But all these three papers entirely differ from one another. They do not care for one another, they are jealous of one another, they never fail to find fault with and malign one another. And it is by these three papers that most of the newspapers in this country are guided. As for the English weekly papers conducted by natives, they are all independent of, and isolated from, one another. If all these papers, daily and weekly, form themselves into parties, there is sure to be uniformity in their tone and consistency in their purpose; their prestige is sure to be enhanced and their writings to become effective. But unfortunately this is not the case. Of the vernacular weeklies there are only a few which are widely read. Far from there being any sympathy and affection among them, they do not even observe towards one another the conventional forms of common courtesy. For the sake of half-an-anna they will write piquant words of abuse against their rivals, and there are some among them whom nothing but family scandals will satisfy. The more piquant is the abuse indulged in by such a paper, the more extensive is its sale. Let these papers write anything and everything they please for the sake of money, but let there be courtesy and fellow-feeling in their dealings with each other. But no, that too is not to be. Their antipathy, their malice, are not even concealed in their dealings with one another.

The class next in importance who carry on political agitation in this country are the lawyers. But such is their love for their society that their sole occupation seems to be the promotion of litigation in the country. They know that litigation is ruining the country and sending it to the dogs. But still they must promote it for the sake of money. Most of the lawyers, again, have very little self-respect. They put up with every sort of insult when it comes from the Judge, but they rant and bluster in the Court of a Deputy Magistrate. If the Deputy Magistrate, however, happens to be a strict man, even a ranting pleader will conduct himself carefully before him. We speak from our own experience when we say that even a rich lawyer, an owner of lakhs of rupees, will allow himself to be insulted by the Judge without a protest for the

BANGAVASI,
Jan. 22nd, 1898.

sake of his fee. They cannot certainly be great in the arena of politics, who, for the sake of money, are always ready to ruin poor raiyats, harass zamindars, and pocket with a smiling face any and every sort of insult that comes from an Englishman. Sitting upon heaps of gold, these lawyers spend not a pice in a good cause, but invest their money in a money-lender's business, and gradually buy off the estates of zamindars in distress. Such conduct as this is not certainly calculated to win public respect; and a man who is not respected in the community and has consequently no control over others, can do no good to his country. A man who can make no sacrifice, and is not earnest about anything, cannot be expected to work for others with a whole heart.

Next come the Subordinate Judges, Deputy Magistrates and Munsifs. These men are, whole day and night, engrossed in their office work. They are always thinking of such small things as the smile of a European official superior, or a report made by him in favour of or against any of them. Go to the house of any of these men, and you will hear nothing but criticisms upon European Magistrates, self-praise and disparagement of brother officers. These men are always ready to do whatever they are ordered to do by their official superiors, without stopping to think whether the order is right or wrong, just or unjust. To tell the truth, it is the natives and not the Europeans who oppress the people. The native police officer, the native Deputy Magistrate, the native Deputy Collector, the native assessor and the native tahsildar, these are the people who harass and oppress the helpless and ignorant masses. "A slave," it is said, "is always a despot." The native officials know the country, but they are too much occupied with their own affairs. Even if an old and experienced Deputy Magistrate, drawing a salary of eight hundred rupees a month, is told by his official superior that "he is no better than a peon," he will put up with the insult for the sake of his pension.

Such is our condition. Brother, lay your hand on your heart and say, with God overhead, whether we are in a position to take our stand in the arena of politics. We do not say all this to malign anybody, or wound anybody's feelings. We say what we know and feel, and if anybody is offended with us, we are even willing to beg his pardon. But still we ask you, brother, to think over the subject with an unprejudiced mind, and say if we have the ability to carry on political agitation.

It is, therefore, advisable for us to learn to maintain silence. Control your tongue, and your mind will be controlled. The mind controlled, you will be able to judge things calmly and dispassionately. There will appear an earnestness in your conduct, and you will be able to do things properly and well. At present, we are big only in talk, and we are bringing our poor countrymen to the deepest depth of degradation. What is this we are doing? Surely this is a devilish prank we are playing.

We are crying ourselves hoarse against the proposed amendment of the sedition law, because it is likely to prove an obstacle in the way of our earning a livelihood. But how many of us have burst into tears at the proposed amendment of the Criminal Procedure Code, which is sure to prove a source of harassment to the public and make them live in eternal dread of the police. Will Bengal go to rack and ruin if we are prevented from writing and speaking nonsense, and carrying on a wordy warfare with one another? In the eye of the people, the educated Babu is an outcast. He lives from hand to month, wears European dress and dwells in the town. The poor cultivator approaches him with hesitation and reluctance, and addresses him as "Babu" or "Saheb." He is no longer addressed in the old confidential style as *dada thakur*, nor does he, on his part, take the *raiya* into his confidence and call him *naptê jyatha* (uncle barber) or *teor mama* (uncle teor). There is no sympathy or fellow-feeling between the educated Babu and his illiterate countrymen.

Brother, we ask you, upon what and upon whom do you rely for the strength that will be required to enable you to take your stand in the arena of politics? Give up this child's play, we pray you.

URIYA PAPERS.

UTKALDIPKA,
Dec. 11th, 1898.

26. The *Utkaldipika* of the 11th December is of opinion that the habit of rubbing oil on the body every day, which the natives of Orissa and Bengal are known to possess, Protection against the plague.

may, if medical opinion is to be credited, protect them from the attack of the bubonic plague.

27. The same paper is of opinion that the petition of the Puri *Utkalopakarini Sabha*, on behalf of the *tanki sasan* mauzas of that district, recently submitted to Government, ought to attract its attention towards their alleged grievances and just prayer. Their small *jamas* have been increased from two and-a-half times to five times their former *jama*, and this increase has not been based on any solid ground. In certain cases, the increase has been six times. They have been required to pay their *jamas* regularly, without remission even in periods of distress, whereas the tenants and tenure-holders of the adjacent *khasmahal* lands had many remissions in such periods. The abolition of the system of realising revenue by means of *amins*, introduced by Mr. Collector Drummond, has placed the *tankidars* and the *reportdars* of old village committees in a position of great inconvenience, as the lands of one *tankidar* are liable to sale for the *laches* of another. The Association therefore prays that the *tanki* assessments be made moderate, that the new *jamas* be declared permanent, and that the institution of *amins* be revived. The writer considers that the prayers are so just and moderate that they should be granted without delay.

UTKALDIPKA,
Dec. 11th, 1898.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 29th January 1898.

may, if medical opinion is to be credited, put of them from the track of the
prudent player.
2X. The same paper is in opinion that the petition of the Unit 37000
of that district, recently submitted to Government,
ought to attract its attention towards this alleged
grievance and just prayer. Their small villages have been increased from two
and-a-half times to five times their former size, and this increase has not been
based on any solid ground. In certain cases the increase has been six times.
They have been required to pay more taxes regularly, without compensation for
periods of distress, whereas the owners and tenants of the adjacent
khasmal lands had many remissions in such periods. The result has been
a system of robbing the poor by means of what introduced by the Government.
The Government has placed the villages and the quarters of old villages
within a position of great disadvantage, the lands of one village
being to sell for the benefit of another. The Association therefore prays
the Government to make adequate, and in any case to be decided upon
need, and that the situation of affairs be revised. The writer concludes
the prayer more just and moderate and they should be granted without
delay.

CHANDER KATHI HOSE

Deputy Magistrate

Bazari Town, District of
The 2nd January 1902.